opportunity to offer such Propositions, as you shall in your wisdome judge fit for the Crowne and Kingdome. All Armies will be disbanded, and your people, finding the sweet fruits of your peaceable government, your Majesty will gaine their hearts and affections, which will be your strength and glory, and will recover all that your Majestie hath lost in this time of tempest and trouble. And if it please God so to encline your Royall heart to this advice of your humble and faithfull servants, who (next to the honour of God) esteem nothing more precious then the safety of your Person and Crowne, Our actions shall quickly make it appeare to all the world, That we esteem no hazzard too great for your Majesties safety, and that we are willing to sacrifice our lives and fortunes for establishing of your Throne. And now, Sir, we prostrate our selves at your Majesties feet, and in the lowest posture of humility doe beg, That your Majestie may (in end) grant the sute of your most humble Servants and faithfull Subjects, who have no private aimes, but only the glory of God, and safety of your Majesties Person, Posterity, and Crowne before our eyes. And the granting of our desires will revive our fainting spirits: refresh our sad hearts, which are overwhelmed, and like to break with sorrow, and will turne the prayers and teares of the many thousands of your people, in praises to God, and make them embrace your Majesty with acclamations of joy.

[redacted]

THE Iesuites play at Lyons in France, as it was there presented.

Iesuite play at Rheims in Champaigne and it was before presented

BOTH

To the amazement of the Beholders,

and the destruction of the Actors, in *August last past.*

Iesuites play at Lions 1607

Credibly informed by a Factors *Letter (who was an eye witnesse) to his right* worshipful Maister in London.

At London, Printed for Nathaniel Butter, dwelling in Paules Churchyeard, 1607.

THE

41-214

To the Reader.

HE who euer hath ſeene rebellions diſcouered, he that hath knowne that Traitors liue like Moles, who worke vnſeene till they be thrown vp to their deaths, and liue abroad like Flyes who ſucke the ſweete of others, yet infect them, ſhall find by this diſcourſe that Religion is made the Target to defend Treaſon: Ambition, the Originall, and confuſion the end. Yet for thy further ſatisfaction (Reader) that this diſcourſe & euery particuler relation therein, may haue credit in thy iudgement, know, that there is nothing therein mentioned, but is to be approued by diuers Merchants and men of credite, now reſident in this Citty, and that in reading thereof, thou maiſt witneſſe to thy ſelfe, that this wonder and ſtroke of heauen vpon them, is reuealed and ſent vnto thee as a warning peece ſhot off, to admoniſh thee that thou fall not into the preſumption into which theſe Ieſuits and their Deſciples run headlong. I haue as in a map or Dutch Lanskip, ſhewed thee a Module in half an howers reading, of what held them two dayes in action: as the maner of the place where they played, the forme of their repreſenting heauen and hell, the dignitie wherein the Actors ſat, the cauſes wherevpon they prepared this iudgement: namely, Ambition (whoſe end is alwaies as theirs was, deſtruction) In any part of which, if thou beeſt eyther ſatisfied or admoniſhed, my paines were a pleaſure vnto mee.

Farewel

To the Reader.

The Iesuites Play

at Lions in France.

SIR, I receiued your letters and commodities, dated the seauenth of August last, and haue dispatcht that businesse, which by your letters you commanded me, I haue paid I.P. the sixe hundred French crowns, according as you appointed, and haue receiued a discharge of him, and dd. the goodes you sent, marked with the character of * to I.L. onely I cannot receiue according to the Factors promise to you, the money hee pointed at Paris. The commodities you sent for, hold yet the same benefite, as my last Letters spake of. I haue distributed all your wares, and looke according to their day, (as I am your Factour) for your money: onely I cannot receiue, though with my best labours, that debt due vnto you (and you charge mee to bee countable of, of F. G. though a merchant that holds his auncient preheminence: your profites

which

which I writ vnto you of, are still good, onely if it may please you, adde to them at your next sending, the commodities marked in the latter end of my last letter. And I pray ye pay the Exchange bill to that Gentleman, whom I found in my affaires profitable, so as vnto my maister both in my beginning and in my ending, I cõmend my humblest duety vnto you. Yet sir, if you will giue my idlenes that leaue, to vse, my selfe, and to make practise for my experience and your benefite, I shall be bolde to vse so much paper, as to amaze you at that which made mee wonder, the act is as strange as the subiect, for God was abused, his seruants threatned, Ceremonies displayed, and constancie ouerthrown.

Sir, I shal in this scarse make you think my words being but from a seruant haue sufficient credite, because you would thinke, that in men, who beare shew of Diuinity in their soules, profession in their tongs, I, and seemelines in their habite, would offer so great an outrage to the deitie of God, to the derogation of his saints, I, and to the dishonour of Princes, who, if they serue him, are his people and ministers. Then sir to excuse my selfe, that I was an eye witnes, I hope this shall serue: to see all, because I may vse the best, for without hauing experiẽce in the most, I cãnot be a seruant for your good: for you know sir factors (because your worthy self haue bin one) as they haue many eies that looke into thẽ, so they shold haue vnderstanding to preuent

danger.

danger. If you condemne me for seeing of their play, I will excuse it with this, I am Gods seruant, & the kings subiect, Nalcimur pro patria, so as I am born to obey God, I am borne to instruct my Countrey, of which sir we are both members.

The Iesuites of France, and poyson of the world, who liue like Iuie, which doth hurt in growing, in a cheefe Citty of France, the Citie Lions, being as it were a teeming mother, and cheefe nurse vnto them, and being banisht from that Country for a murther intended against this King Henry the fourth in August last, after much and great sute to his Maiestie, made their backe repaire, where hauing preached that without following their steps, their charity, their deuotion, their blessings, their cursings, their pilgrimages, their prayers, nay all their ordinances, the vnskilfull people must attaine to heauen, & by no other way, which they perswaded confidently vnto (since they who instructed them herein, bare humilitie in their lookes, decencie in their apparell, God in their tongues, though Hypocrisie in their harts) both liued and died by their direction, looking after no other saluation.

Thus sir in my iudgement, and I hope your worship will credit, they are bewitched men, in stead of God, they serue the diuel, & thus blinded poore people they runne headlong to their owne damnation, yet as we are Christians & imitate our Sauiour Christ, I pittie their miserie, pray for their conuersion, and if your patience will but read, Ile report you a wonder, most true, because mine eies did witnes it.

These Iesuits comming backe into France, where as heretofore the glory of their religion was builte, vpon the publishing of the labours of Saint Christopher, the sufferings of Saint Lawrence, the troubles, trauailes and charitie of another, spreading by turnes their Legend ouer, and ripping vp the whole fardle of their superstitions, &, and to make them glorious, whome their owne Church had canonized: but custome since making them more bolde, to geue you newes to wonder at, that men who bare the shew of sanctitie as they doe, who seemes to bee as heauens Trumpets to proclaime the will of heauen, should dare as they haue done, as it were to dispossesse God of his throne, to wrest the sworde of iustice from his almighty hand, and vndertake to bee iudges of others, who sinfull (miserable men) haue in their vials not so much oyle of vprightnes, as to giue them true light to looke into themselues.

Sir, the Subiect of their late play, was the day of Iudgement, that generall Sessions, before which shal goe a flood of fire to destroy the world, to which Angels must be summoners, and not mortals, where diuels (which of thousand yeeres haue bin so) stand ready to catch soules vnto their torture, and not Diuels, who by their present sinnefull actions, make themselues so, when all things shall determine, but these two, eternall happynesse and perpetuall paine, this fearefull time, this burning horror, which makes the strongest shake, but euen to thinke on it.

These Iesuites (whom I sir, being instructed in true faith by you, may rather call diuels) presume to

fashion

fashion their scoane in. Thinke then this play to be at Lyons, their stage built in their Colledge, galleries round about, at the foure corners foure tents pitcht as a tyring for the Actors, the Players many, but the spectators infinite.

First, at the 4. corners, figuring the 4. windes, 4. trumpets sounded, when presently drummes rattled like to thunder hidiously, their inuented fire workes flew forth like lightning, the hell did seeme to open, and smoake rose from thence: after which, as the fit child of such a wombe, issued out flakes of fire, shreekings were heard beneath & musicke aboue, and at one instant, many in the shape of fiends rose from below, some hauing whippes in their hands, some forks, some snakes, all roaring cast their eyes vpwarde, at which a Cloude, seemed to diuide it selfe, the forme of which cloud was thus, Two silken vailes, which being spreade, shewed like a Raine-bow, figuring all colours both in heauen and earth, and on the toppe, and intermixt betweene, were spangling starres of golde, as rich, as beautifull. This spred, a place was seene that represented Heauen, the glories of which Palace, as no tongue can expresse, so was the riches they had vsurped there as infinite.

Vpon the top of this throne, sat a reuerend Iesuite called father Petronia del Silua, a Spaniard, the prefect of the Iesuits colledge, who presented the person of God, & from whose mouth all things were questioned & determined. And on

his right hand sat father Maestathe 2. Jesuit in ỳ rule of boue, named father Layola del Cruche, of a beautifull presence correspondent to the picture by thẽ imagined, representing God the son.

And on the left, sat a beautifull faire Nunne taken out of the Nunnery of saint Clare, named Apolonia del Cruche, descended of the great and illustrious house of the Boneuenty, & she represented the person of the Virgin Mary the mother of Christ, whome they termed Amediatris and Queen of heauen. About all them thronged Angels all in white, crowned: beneath their feet sat Prophets and Apostles, and many figuring Martyrs, vpon whose breasts were Crosses red like blood, bearing a sword in one hand, and a key in the other, crowned likewise: vnder which Emblems this was to be read, I fought, I fought, and gayned, meaning therby, as (so the plaiers expounded it) they fought against sin, they sought heauen, and gained a crowne.

Where after much Musicke, & many Hymnes of ioy, where on the other side there was howlings & much fire works: vpon a sudden all was whist, and Time entred, who being called vpon by the Judge, was commanded to turn back the rolles of his records, and shew the present world what had bin past: which being done, that act consisted of the destruction of Cities, the ruine of kingdomes, and the downfall of Princes.

How Agathocles of a potter, who had wrought in clay, obtained to grasp a Scepter.

Dio-

Dionysius of a Tyrant became a Schoolmaster. How Crecida was famed yet her pennury and vnconstancie, made her foule and leprous.

How Tamberlane but at first a shepheard, and keeper of all creatures the simplest, did after compell kings to draw his Chariot: and Baiazet surnamed the great, to feed in a Cage.

How Layes was a whore, yet wise men and Philosophers did dote on her. The meanest of all, which was, time is vncertaine, beautie is but a strumpet, who being trusted will deceive you: strength but a Reed, who the least wind shakes, and such men as thinke themselues most wise, proue oftentimes the most fooles.

This act ended, in stead of Musicke to prepare another, the Diuels roared, which being checked by the frowne of the vpper Iudges, they all hung downe their heads, and were silent, who finding time to speak, demanded the cause of their disturbance; at which Lucifer (as it seemes by his gay attire in that blacke Synod) as it was his right to haue first, so from the rest he had the fortune to speake first, and shewing his duties (although he was a Diuell) after obeysance made, returned the answer, that they came not in that presence to shew how Empyre by the call of his trumpets, to heare Time rehearse to them things so long past, as of Agathocles, Tamberlane, and Layes, for hee was certaine, they were all, or the most part of them there present in his army, but their aperance was and desire now is, to haue a conclusion of the

would, & their Empyre made vp, they would bee nowe cõtent to take whole they could find, knowing that in the sifting from the Cradle to the Crasse, both in Court City & country, the greater share to be his. In briefe, he esteemed his Empire strõg enough, and could bee content now to haue hell gates closed vp, which had stoode open so many thousand years, and might neuer be shut, soules had prest so fast into them: Nay, he was perswaded, that should the world go vpõ her hinges any longer, there would be no room left, creatures of all sorts came thronging so fast thither.

At which, the Iudge with a speaking frowne seemed to rebuke the diuell that would Tutor him, the maker of all, how to dispose of any, and that it fitted not him to whom he hated to ask that of him, which he had not perrooke to those Martyrs and Iudges whom hee loued: namely, the reuolution of the worlde, though in his secrete knowledge he had determined of that hour long since: Which period or, as if indeed hell had beene brooke hole, the diuels made the greatest rore they could, and do wone they sunke.

When the Iudge aboue demaunding for a Booke, which hee called the register of mens actions, spake thus to the assembly at his feete. You whom I loue, sharers in my glory, whose owne deserts brought you this happinesse, and makes me ioy in it, within this book all treasons which the worlde and worldly men haue done against heauen, I haue ingrost, and looking in

it, find the volume full and not a tenth may that
is iust to vs. A long haue put my mercy in the
scale, in stead of wrath, as greeuing they should
perish, these hands created, so that through loue
of youth & sufferãce tillage, their vice is growne
to custom, they haue awaked our anger, & by our
peaceful soule, we will no longer see iniquity and
suffer it, or honor them with life, blessings, & our
mercy, which so dishonors all, but in the minute
we will receiue our seruants into ioy before, and
curse the rebels down to hel, a lasting damnatiõ.
At which the foure Trumpeters as if they had
heard their Cue, sounded again, & Angels dis-
cended, departing foure seuerall waies to their
interim: Time who was Corus not to wholeplay
expectations, that those foure Angels were sent to
the foure Elements, to confine 2. of them in the
place of their Empery, namely earth, aire, and
water, but to giue liberty to the fire as the most
raging to tyrannize ouer the rest, which charge of
his in that twinkling performed. Time stooping
to the world, intreated the Muses to conceiue
that the houre past was terrible, as the gene-
rall Sessions, and that fire and Brimstone had
rained from heauen to confound mankind, that
the time was now come so long since prophe-
sied of, when the earthly glory of Princes should
determine, and the pride of the beautifullest con-
clude, that men should seeke for shelter in the
deepes but finde none, that the wretched flung
with the worme of their owne consciences,

should

shoulde bellie mountaines to fall, and hills to co-
uer them, from the resistles wrath of that great,
glorious and mighty Iudge, nor was it now
wicke the world, being encountred with flames,
(the Fiery arme of the almighty) like the
besieging of a Citie, when men sought to saue
their possessions, for now they seek to shun them.

The Miser whose golde was his God, and
in whome he putteth his trust, saw that now it
deceiued him, his foundation was rotten, the
bottome rose, and his Mammonge fell, his riches
melted before his face, being tried in this fur-
nace, where against the reflection of the sunne,
and remembring by what couetousnesse he had
purchased them, he began to curse the time
that euer he saw the. The vnconscionable with
his false scales had beene euener, their waights
truer, and their measure larger. They whose
eares shut vp gates against Beggers, begged
now themselues and were not heard, the flames
were as deafe as the Sea to their howles, and
more ragging then his proper nature, being more
forcibly inflamed with the power which Phae-
thone gaue to him. In deede the ende and effect
of Times Corus was, that death had ended his
Soueraignitie, and all liuing creatures were
now dissolued, who had their building & being,
either in the earth, ayre, or water, onely now re-
mained.

The seas was to deliuer and yeeld vp her
dead whom shee had swallowed and deuoured,

euen

euen all those that had layen soaking, and had made their Toombes in her watery bosome, from Noyahs Floude, or the Worldes first foundation, the earth must open her wombe, and giue foorth her children, all dust, who euer had feeling by the fire of life, and by this light of heauen (reason) knew good from ill, must with the same bodies, the same eies, the same knowledge, appeare before this iudgement seat, and euerie soule receiue his sentence, according to his owne workes.

Time hauing thus ended his Corus, though not forsaken the Stage, the foure Trumpeters commoned againe, to awake both the old and new deade from their tedious sleepe, where while the musicke soundes, and the rest prepare themselues ready for entrance, I pray you sir let me intreat your patience & sufferance for your further satisfaction, to giue me leaue to shew the cause why these Iesuits make this or the like play, ere I proceed further to the distinguishing of it.

It is not vnknowne to any which know goodnesse, that these Papists which falsely tearme themselues Catholikes, are like the Samaritans, who worship God and Idols both together, they professe obedience and practise sedition and rebellion. For what publike warre, or domesticke tumult hath beene raysed this many yeares in any parte of Christendom, wherein these Iesuites haue not borne a principall parte? they professe Chastitie, and maintain vncleannes, witnesse their custome both in allowing and frequenting brothell houses, they teach voluntarie pouertie, and liue themselues in costly pallaces, yea aduance their Armes aboue the Armes of Princes, their rule and

outward

outward profession is to saue soules, but their practise to kill soules: they call themselues lights, but make others liue in perpetuall darkenesse: they insinuate themselues into Princes Courts, and they enter into their secrets, where being imbraced, they thriue like Iuie, which desists not till it hath suckt the heart out of the most noblest Oke, they are indeed what badnes can be and such a poyson, which euery palat should haue iudgment to contemne: they are like the Frogs of Egypt, which leapt into all Pharaohs Chambers, & Closets: they swarme euery where like lice, and are as noysome, they stir vp wars, and preach the slaughter of true Christians, whersoeuer they come.

These Wolues as I say, in shepheards clothing vnder the pretence which they make, they come to feed the flocke, satisfie their rauening purposes, and feede vpon it: for sir this their doctrine is: first that it is heresie, and he in the state of damnation, vnlesse hee bee a Fryer, Monke, Iesuite, or some other of their sectaries, to reade the bible translated, eyther into French, Latine or English without their permission, or to say any other prayers, then what are taught & instructed by them, that it is sufficient for a mans saluation, to beleeue that which the Romish church beleeues, to heare their masses, trentals, dirges, to creepe to the crosse, to pray to the holy virgin Marie, mother of christ and Queene of heauen, to kneele to their whole peeter of Saintes, to obserue their fastings, penance, and pilgrimages, and to obey all their ceremonies, superstitions and traditions, to repeate their seueral Auies, and vse their 7 seuerall sacraments, when Christ our true schoolemaister taught but two, and his Apostles

as

as his most faithfull Disciples followed no more, to pray as they pray, to heare as they heare, though they neuer vnderstand what they heare, what they pray, or what they beleeue.

How the Pope is a spirituall Magistrate, and hath a higher degree of authoritie then temporall Magistrates, that being installed in his sanctified seate, hee doth presently represent the power & person of Iesus Christ, that hee hath power to giue plenarie indulgence to all men, to dispence with all sinnes, and for money to pardon, for, without money hee will not doe it, the murther of children, of men, of women, of wiues of neerest kindred, fornications, adulteries, incest, and all abominations, & with an infinit rabble, as signes, miracles (al which indeed are lies and illusions) with which they haue lõg blinded the eies of many princes, & so possessed the harts and beleef of many kingdoms, that they cannot now be taught to credite, that there is a mediation, remissiõ, accesse to Iesus Christ, or saluation without them, their properties & new fangled inuentions, making his blessed selfe, and his most holy word, who proclaimed to the most wretched sinner, Come vnto me all ye that are heauy laden, and I will refresh you. And as they haue long corrupted many others, so this famous and ancient city Lions, & with sundrie like shewes as this their play of late, so dazled the eyes of the multitude, that they cannot see beyonde the mist that these haue cast before thẽ, their eares are deafe, their eyes blinde, their memories dull, and their hearts so obstinate, that to conclude, that whatsoeuer is the inuention of those seditious impostures, is now growne to be the peoples beliefe.

Herewithall sir is to be noted, which let me intreate you to take note of. that all their preachings, playes, & representations. consist of these two subiects: to make others infamous, and to honor themselues, to approue the Sea of Rome, the sole rocke and foundation ouer wh.ch as frō his masters mouth Peter had the charge giu:n him, and since him for this many hundred years the Pope and Bishops of Rome, are the lawful heyres and successors, and haue beene carefull fathers, feeders, fosterers, and gouernors therof, hauing (as they say) like power, and like dominion, though their pride witnesseth against them, they neglect to exercise the like doctrine, that hee whose faith and confidence was built on them, whose obedience and reuerence was payd to them, might persist in what villanie soeuer he intended, if but intending to the aduauncement of their church, and the furthering of their ambition (though it stretch to the murthering of princes, whom God himselfe annointed) and the Pope as heauens Vicegerent, had full authority to pardon them, to remit them from purgatorie after death, and crowne them with the glories of eternall happinesse.

Where on the contrarie sir, those that are faithfull Christians of them in derision, called Lutherans, Hugonites, Caluinists, & Protestants, from the word Protest, meaning they professe much and doe nothing, though we serue our maker with vprightnesse of hart, though wee rob him not of his glorie giuing it to men, though we seek as he himselfe hath appointed, for no other intercessor betwixt our sinnes and the fathers iudgement, but his only begotten sonne, though as much as lies in the frailtie of mans flesh to dor, wee o-

bey

bey his commaundementes, honour our Princes, submit to Magistrates, hurt no man willingly, loue our neighbour as ourselues, yet in their decrees, and not for obeying their institutions, we are the dregges of sinne, the bubbles of religion, but risen of late, and eve long to be confounded, we dwell vnder the wrath of heauen, and wee shall feele it, we drinke of the impoysoned cup, and wee shall perish, Angels, Saints and Martyrs haue no fauour with vs, wee are no better then infidels, with whome it is vnlawfull to holde league, and lawfull to breake oath or promise, wee are blotted from out the booke of heauen, as wee are excommunicated out of their Church, that we shal neuer haue the happinesse to come to their Purgatorie, for there is no other locall place ordained for vs then hell, wee are not so fortunate as beastes, for they liue, die, and then their labours at an ende, but our end is without end, perpetuall destruction.

Thus Sir, as in Bookes of large volumes, they haue published against vs, as in their Sermons they do preach of vs, so in this their Play they present vs, where by this time if your Worshippe would bee but pleased to thinke, the Trumpeters had left sounding, that all the dead had assumed new life, and were now comming before this Tribunall, I will shew as euidently to your iudgement, as it was apparant to my sight, to what sentence and execution they giue vs Christians, our Princes, Prelates, Gouernours, I, euen vnto the meanest: and how they glorifie themselues from the Cardinall to the Fryar Capocheu: may your good Worshippe but p'ease to thinke then, that in this minute

minute you are seated in Lions, at this time you heard the sound of excellent musicke, when presently, as in a shew, you beheld all the Popes and Bishoppes who had gouerned in the papall chaire, since the time they professe Peter to haue preached there, and the decay of the Romain Empire, vshered in with conuents of Fryars, companies of Iesuites, colledges of Cardinals, indeed of their needfull ministers of all sorts, who in their passage sung Anthems, Te Deum, and other songes of gladnes, euery Pope and Bishop had his name and title written on his forehead, as thus, Sir: Some but Christs vicar, others who inlarged to that Seruant of seruants, other King of Kinges, and so of their whole stile, euen vnto this Pope, which now gouerneth, who though all the rest were glad to carry themselues in on their feete, he was borne in on foure Kinges shoulders, and as that neither death nor earth, had had power to pull them from their pride, or robes pontificall, so though their play was of the generall Sessions, before which shall be a change from all earthlie glories, they came expressing the greatest power and commaund wherein they liued. Who when they were all entred vppon the Stage, though they were as proud as Popes are, yet they themselues with the whole assembly made their obeysance to the vpper iudge, who rising with the greatest maiestie he could set, and being adorned gorgeously to beget wonder in the spectators or beholders spake to this purpose, ỹ they were the fathers of his church, the shepheards of his flocke, to whom hee had giuen both the keies of heauen & earth, and ful power to bind and loose mens transgressions, and hauing founde in

his

his register, they had been faithful in their charge, and careful in his seruice, as his beloued on his right hād. he had prepared them a glorious seate, and happinesse euerlasting, which they entertaining with a Hymne of thanksgiuing, according as hee directed them, in great state seated themselues.

Thus hauing beheld the Popes and all their disciples brought in by the hand of Angels, and placed on the right hand of the throne, may you bee p'eased sir, but to turne your eyes on the left hand, and view the great Turkes, euen from their father Mahomet, to him now that raigneth, with Bazzes, Janisaries, and other instruments, administers of his infidelitie, brought in by diuels, and seated on the left hand, as also Prester Iohn, the Emperor of Persia, and all Protestant Princes, namely the Kings, and late Queene of England, the king of Denmarke, all those Princes of Germanie that hold faith with vs, Graue Morris, and the States of the low Countries: to conclude, they were figured all, that liued contrarie to them in opinion, though they beleeue in the same Christ which they professe, yet they ranke them in the number amongst infidels, where on the contrary, the Emperor of Germanie, the Kings of France, Spain, & Portugall, all Dukes and Princes of what prouince soeuer, had either their presence or character, & were placed at the Popes feete, ouer whom hee seemed to spread his hands and blest them, and looking vp towardes him that plaide the Iudge aboue, seemed to present them as seruāts to his church, and obeyers of his wil, whom he graciously seeming to accept, there was a Canton sung of the Angels and Martyrs aboue, and

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knit vp with Masse Priests, Friers, and the rest beneath: then was from the Popes hand deliuered vnto him that represented the sonne of God, a book wherin was ingrost all pardons, curses, and excommunications either for or against Princes, or their people, which he deliuering to him that presented the father, he rose vp, and bowing to him, intreated him with a speech of intercession, to ratifie that which his seruants the Popes in his name had executed: the purpose of al which was, that they not obeying Rome as the head Church, their Religion as the meanes of their saluation, they were now to bee damned without redemption, which no sooner asked, but seeming obtained, the Iudge rose vp to pronounce their sentence: before which, here Sir you must note, that there was many passages made of seuerall actions, which had hapned in seuerall kingdomes, as of such Iesuites that in stirring sedition, and for mouing Rebellion had lost their liues, here their deedes was confirmed meritorious, and many of them placed in the ranke of Martyrs, what treason soeuer had beene kindled by them if tending to the dignitie of their Church, both them and the traitors had the same benefit. Of which particulars it would be somwhat long to write, being two dayes in action, yet (in their due place) I shal presume to expresse some of them to you, namely, no treason against her late Maiestie, as of Parrie, Campion, Sommerfield, Ballard, Babbington, and those fourteene Traitors of that faction, the pretence of Lopus to poyson (conspiring euen with Iewes for the crowne benefite.) In briefe, they were all showne, their deedes approued, and the traitors glorified. The Frier *Dominition*

rition called Iames Clement, that killed Henry the 3. king of Fraunce, was not here amongst the number of their prayses, forgotten, nay they descended so lowe euen to iustifie the late treason practised against our Noble Soueraigne, and his Progenie, to wit, the blowing vp of the Parliament house, a practise so horred, and an inuention so bloodie, that any man that euer hath heard but the name of God, being assured of his iudgements, and trembled at hell, would haue bin astonisht to attempt, making it lawfull against Gods word to allow of any murthers how euer so heynous for their owne benefit.

Thus hoping sir, as in a Map, you conceiue a towne by the name of it, so you will thinke you haue seene all the treasons you haue heard of, practised by Iesuites against Christian Princes, here at Lions acted, that you haue seene the tyrannies of the late Philip king of Spaine deceased, by his inquisition in the Lowe Countries, the slaughtering of the Hollanders, nay his attempts against vs in An. 88. all presented either in dumb shewes, or in action and their intentions commended: I will onely giue a touch vnto you, betwixt the Popes and Cardinals, Luther, Caluin, Beza, and all the rest, who in they terme their sect of Heresie: the Catholike Princes, and the Protestant Princes, there was some argument holde touching the dignitie of their religion, but you must obserue who preuailed, namely the Romish side, and I pray you then thinke you behold the Iudge rising, to pronounce sentence against them, first to make his speech more terrible, fire was thrown out of his seate, noises was heard like thunder, in the end, the effect of his speech was

this, that for disobeying the authoritie of the Pope his faithfull seruant & pastor of his flock, and the relinquishing their way to saluatiõ, which he as their guide should haue led them vnto, they are now for euer to loose the ioyes of heauen: which to prepare their further griefe, their eyes beheld them in chiefe glory ascẽd into, and all of them King, Queene, and subiect, to be throwne presently into hel, to lie on beds of fire which shall neuer quench, to be still dying, yet neuer dead, for their paines must be euerlasting: at which Lucifer and his whole synod of fiends that were beneath, taking his word for a law, first tooke hold of the Turks, Persians, and Prester Iohn, and making signes of reioysing, threw them into their hell, so as the ages had succeeded they seazed on Christian princes, as namely of our English kings, Henry the eight, whom they named vnder Lucifer, the first founder of Heretikes.

Edward the sixt, a prince whose life and death was vertuous, and our late Queene of famous memorie, the peacefull gouernes of this kingdome, 44 yeares, the establisher of Christs church, the relieuer of France frõ the inuasion of Spaine, & their assistance the catholike league, a comforter of the oppressed Christians in Geneua, defendres of the Low Countries, and in deed a pardoner of her enemies: yet these Iesuiticall sectaries, here in this their play, presented her, iustified the Traitors, and treasons against her, eternized them in her sight, condemned her by the voyce of their whole Synod to their Hell, & made the figure of her, whose charitie was so great, neuer but to thinke mercifully of them, they made a ridiculous obiect to their bald-pate Friers, and a scoffing spectacle to the

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papisticall multitude: and as that our gracious Queene, so the Kinges of Denmarke, the Princes of Germanie, the States of the low Countries, in briefe all as aforesaid, were by these Iesuits decree thrown downe into their hell (and imbrast by diuels beneath) while the other seemed to reioyce aboue.

But see the iudgement of the true God, that euen in the height of their reioyslings, whilst these Iesuites made a scorne and contempt of the Christians, whilst they made false thundrings, & false lightnings, while they directed to the people that now were the Lutherans and Hugonites, burning in perpetual torments, now were they shreeking and not heard, nowe were they lamenting and not regarded: and as they were, should all mankind be that forsooke their religion, and built not their saluations vpon them: our true God as I say, good sir, who rules the cloudes with his becke, who though he winks yet sleeps not, seeing this their presumption, and in his vpright iustice not longer sufkering that his name should be prophaned, his seate vsurped, his iudgements abused, out of his Quiuer of wrath, and armor of fire, whom no mortall man can resist, drew one arrow to strike them downe, who so rebellioully rose vp against him.

For here sir, I pray you take knowledge, at the time when this Iesuite gaue his sentence in maledicti, and their fained diuel began to sease on Christians, the day was as cleere & as hopefull as a husbandman would desire in harueſt, when in a minut one darke cloude as the forerunner of his true Masters will ushered by fire & attended by darknes making euē, that which was but now the height of the day as pitchy &

fearefull as the blackest night, when presently the people hauing scarse time to thinke of amazement, thunder foreran with lightning, being heauens ordinance shot off, and stroke from his seate he that presumed to take his name vpon him, the Iesuite assumed to bee his sonne, and shee that presented so boldly, the Virgin Marie, and he that would afore his time, play Lucifer the Prince of Diuels.

Here sir, may you behold (what I beheld) the iudgementes of God, against these arrogating Iudges, they that but a minute since would make vse of their breath (ordained to glorifie their maker) to be a help to make wordes to condemne others, and they that would make fire giuen from heauen as a helpefull Officer for mans necessities, to be a tormentor of them, are now with fire from heauen in the same twincksling, (whereas their glorie stood at the highest) struck down from their seate, depriued of their breath, and deposed of all, at the pleasure of the highest, to what place, far be it from me to iudge, for by any instructions, I could stay to receiue, for the hast I had to Franckforde, they were carried away, and while my residence there, not heard of: but to giue you further notice of what I saw, I am bolde to proceede, and to signifie, as the day was on a sodaine darkened, so after the thunder had spoken the power of his wrath, it was as sodenly cleare, when my self as the rest of the spectators, might behold the toppe of their Celledge, ouer the throne torn with the thunder, their new erected Gods, and hee that assumed the Diuell not to be seene, at which euery eye being driuen into amazement, by flight sought to preserue themselues, in which presse for safetie, seuen

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more found daunger being there smothered to death. and all comming forth into the Citie, found heauen to haue powred downe such aboundance of raine, that the Citie seemed halfe drowned, where many, whilst with labouring to conuay out the water, tooke sorfeits with heate, and others by intemperance of cold, whilst so much water lyed, had ingendred in their bodies, such coughes and Agues, that by the second rod of heauen, many haue beene sent to their graues. Thus much I can certifie you sir to be of credite and truth. And for the strangenesse, thought it my dutie to communicate to you, which as it is a wonderfull iudgement of God, to abate the pride of these Romish Spirites, and rabble of the seditious, who put their confidence in the virgin Marie, their trust in Saints, and in the merits of their owne workes (and indeede the ouerthrowe of their idolatrie) so should it be as a preseruatiue, sent both to ours and other Nations, to see that their wordes are deceit, their religion poyson, and to contemne both them and it: where on the contrarie, it is a comfort and a confirmation of vs in our Christian faith and profession, to beleeue in Jesus Christ, and in him onely to put our trust.

Strif at the receit of your next Letters, I shall find this abstract of their play set vnto you in this discourse acceptable, I shall not faile in my next businesse in a larger maner to recommend vnto you the whole substance thereof, both in the acts and scenes, as they presented it, which from a Gentleman of Lions, whome I haue some interest in, and he the like in the Jesuitical Colledge, I am promised to receiue, if either it may be a pleasure to me, or desired of your worship, till when

ie, not to trouble you with other particular occurrents which happened by the inundation of those waters.

I will only giue you to vnderstand, that what through the alteration this straunge play hath bred in mens minds, and the diseases the cold hath ingendred in their bodies, at what priuate meeting soeuer happened betwixt any of their Church and ours, there is little conference had, but about this their late play, and the iudgements which God in his vprightnesse sent vnto them, all of our faith affirming that being expulst France for the murder intended by a merchants son named Chastle a scholler of the Iesuits, and instigated thereunto by a Iesuit named Giniarda Iesuit to the Colledge of Clermount in Parris, that first it partly appeared by the lawfulnes of the cause for which they were expulst, that it was as vnlawfull for them to returne, but it was euident by the Iustice which God himselfe shewed vpon them (in that meane wherein they begun to build themselues a new foundation, and to outreach the pride which heretofore they had growne vnto (namely to arrogate to themselues his diuine power, & his supreme prehemineuce) they are members so dangerous, and their doctrine so seditious, that they are vnfit subiectes to haue hospitalitie in any Christian common wealth, where on the contrarie, both they and their disciples also continuing obstinate (as that is a point of their doctrine, which they faile not to ground men in) they doe not with modestie seeme to excuse them in their heresies, but as presumptuouslie, as if this blow of heauen had not wakte them, they both confirme them, and as constātly beleeue in them, which difference in that parte of

France, causeth mens mindes much to bee troubled, doubting what the successe will attaine vnto, some doubting it will grow to a publike tumult, the least looking for priuate quarrels, and the rather because these conferences hauing beene often, and in seuerall places, bordering in & about Lions, many of their own church haue since vpon priuate consideration had, both of thē & their religion, declinde themselues from them, to the great comfort both of vs that are Marchants, & all Christians in France, whereby we likewise constātly belieue, that this is a certaine presagement, that ere long the glory of their Romish pride will conclude, and no doubt as it is a comfort here in France, it will be no lesse to all loyall Englishmen with you, and this signe which heauen sent to their ouerthrow, will be a booke for Gentlemen and subiects of all sorts, from the highest to the lowest to read their follies in, and frō hencefoorth not to be seduced to build their faiths vpon their opinions, to be forward in their dangerous enterprises to the ouerthrow of their auncient houses, and most worthie families.

Thus Sir both now and after I shall heare from you, bestowing my time carefully & industriously in your affaires, and omitting no occasions for the recouerie of those monies before mentioned. I take my leaue.

From Franckford, your Worships
Factor, R. S.

FINIS.